



THE DAYBREAK



WANKANTANHAN ANPAO KIN HIYOUNHIPI—LUKE 1:78

WOKAJUJU 50 CENTS

SANTEE, NEBR., APR.-MAY, 1934

VOLUME XLV, NUMBER 3

WICATA OYAKAPI WAN.

Rev. George G. Lawrence, Priest.

"Okicize Wanna yuſtan,
Wiconi on ohiye cin,
Qa on dehand undowanpi.
Alleluia!"

Rev. George Goodthunder Lawrence, tehan wayazanka un qon Easter Itokab ſta-yetu heehan Yankton otonwe en iye ti kin ohna, maka akan wicohan tawa kin hekicinana on, Christ kico qehan "taniya kin hiyuya."

Conkicakse oyanke en hekta omaka 72 heehan icage. Isanyati oyate unpi kin ehna omaka ota Helper qa Catechist wicohan he-na ohna waecon un. De iyohakam Dec. 10, 1911, en Bishop Frederick Foote Johnson he Deacon un kta on yuwakan qa August 8, 1918 heehan Priest un kta econſipi qa yuwakanpi Priest Econwicaſipi Woecon kin Bishop H. L. Burleson ecakicicon.

Wicaſta Wakan kaſapi kin hehan Nawizi Kicizapi oyanke en Holy Name Church, Sisseton Agency Tanni en St. Mary's Church, qa Santee en Church of our Most Merciful Saviour, henakiya wicohan econ. Mdokehan woyazan qa kan kin on wicohan tawa etanhan asnikiye Easter Tuesday heehan Santee Mission en Holy Faith Church hetanhan ſca iyaye kin ed icipaſ hdi. Qa hed wicahapi makoce kin ed eonpapi. Bishop Roberts, Rev. Joseph DuBray, Rev. Dean Siegfriedt, Yankton etanhan qa Rev. Innis L. Jenkins, dena tob woecon kin hena econpi. Tehan qa wacintanka Okodakiciye Wakan kin ohna wicohan econ. Itancan tawa sanpa kici icikiyedat unye kin en wiconi yutecapi qa iyoyanpa teca yuhe kta on wocekiye unkeyapi.—Bishop Toie etanhan.

The Rt. Rev. Philip Cook, D. D., Delaware en Bishop un qa Bishop Ataya Itancan Okihe wowaſi Bishop Burleson ohna un tka qon he oſtan tohe yuhe kin he Nio-brara Convocation ed unkicipi un kta. Anpetu Wakan owacekiye tanka ed wowahokonkiye he econ kte.

Tecapi Omniciye kin on Wocekiye Wan

Wakantanka. Maſpiyata Ate unyanpi kin, Nicinkſi, Jesus Christ, Taniya kin he unkicantepi kin en unkukiya miye, hecen Iye anpetu otioyohi sanpa tanyan sdonnyanpi kta, Qa Iye sanpa tanyan sdonnyanpi kin on woſnapi, qa wicohan qa wocekiye unkitawapi kin owasin ecen econqonpi qa Yewicaſipi wicohan kin he unkiditakapi kin dena ecizatnhan maka kin owancaya Iye sdonnyapi kte cin okihi-wicunyanpi kta. Jesus Christ, Itancan unyanpi kin he ecizatnhan. Amen.—C. C. R.

Thought for Today

The Chinese understood the philosophy of life long before this present civilization even started. The teachings of centuries ago are as modern, as though written today. Here is one: "The sage does not care to hoard. The more he uses for the benefit of others, the more he possesses himself. The more he gives to his fellowmen, the more he has of his own."

EASTER ON

Jesus Wanikiya kin tonpi anpetu on kanpi qa tecapi kin decana Tipi Wakan qa tipi unkitawapi kin hena en woyatan qa wowi-ſkin odowan on undowanpi.

Ake ecana mazaskazi qa mazaska on ſni, tka Christ we iyotan tehike cin on Iye ope-unkitonpi kin he awauncinpi kta oiye hantu kin yuhapi kte.

Jerusalem ektakiya Jesus taku tona akipe kte, cin tanyan sdonkiya ye, qa ecen Canic-pawega akan ohiye, "Wanna yuſtanpi ce," eye cin hehanyan ihakam unqonpi kta on Lent unkicopi kin hee.

Hecen "Wicaſta Canteſica kin witaya wanunyakapi kta, qa Easter on wicoie woinihan kin en witaya unkiyuſkinpi kta. Woyuonihan wicotawacin yuha, cekiya qa awacin unkupi kta. Wakantanka toyawaſte tanka kin he unakipepi yanke kin heon.

CORN CREEK MISSION

St. Stephen Chapel

Anpao Kin: Mitakola wicohan eya unyeci-laotaninpi kta uncinpi. Tokaheya, Oct. wi Wakantanka itokab wi akenom ſitanipi kta kin el Winyan Omniciye apikiyapi. Na, lena on wicohan yuhapi. 1. Hattie Two Sticks, 2. Isabel Two Sticks, 3. Lillian Bear, 4. Lucy Bear, 5. Hattie Two Sticks, No. 2.

Wica Omniciye Kin:

1. Joe U. S. Crow, 2. William Long Wolf, 3. Thomas Two Sticks, 4. Fred Two Sticks.

Hehanl lecala lel Easter unyuhapi kin el lila oiyoiki na wicota unkitakuyepi hipi. Canke lila cante unwaſtepi. 2. Easter ſta-yetu el omniciye, na Convocation ekta Delegates eya wicunkaſapi.

Wica Kin: Fred TwoSticks, Thomas Two Sticks, Amos Black Crow.

Winyan Kin: Hattie Two Sticks, No. 1, Hattie Two Sticks, No. 2, Alice Black Crow.

Tecapi Kin: Isabel Two Sticks, Adel Two Sticks, Louisa Black Crow, Sallie Black Crow.

The Church Warden anl Clerk kici wicohan tawapi kin ogna awicapuſinzapi Fred na Thomas Two Sticks heepi.

Hekta omaka 1933 el wakanheja waſte unkilapi wanji maka wiconi el oun ayuſtan, canke lila cante unſicapi. Hecaca eſa inihanſni. Wakantanka ektakiya wowacintanka unkiſonpi, heon ognayan se wocekiye wicohan el migluza. Wakanheja kin ecin Jesus Iye wicaglawawe kin ecizatnhan, canke heon lecala Feb. wi kin imahel wokiksuye wanji waſte unkicaſapi. Na el wicota hipi canke lila cante unwaſtepi. Winyan mitawa kici na he icunhan Social Service wanji misunkala Joe U. S. Crow kaſa, he inſ eya wakanheja gnupi heca, tka anpetu wan el oiyoikiſice qon he ſni wokiksuye lila oiyoiki unyuhapi. Tka aotan ſci wanna won-yankapi na el lila woimagaga heca. He wicaſa wan coffe waſtelake ca iteowapi kin wanyakapi.

Ho Wakantanka ektakiya lila wowaſi econqonpi kta iyececa, walitagya na wacin-yan unyanpi kte.

Mitakolapi cante waſteya nape unniyu-zapi—Samuel Bear, Yuotanin.

Corn Creek Episcopal Mission Wotanin Trinity Church

Allen, So. Dak.—"Anpao Kin" ake taku-ku yaotanin ciſi kte lo. Taku ota oblaka wacin tka e conala oblaka wacin. Jan. 14, 1934 hehan church oknayan omniciye unyuhapi na el lena woecon: Sam Yellow Hawk, warden; Edward Means, clerk.

Hehanl Convocation delegates lena eepi: Isaac Little Horse, Morris No Horse, na Chas. T. I. Front.

Winyan ecizatn: Mrs. Lucy Little Horse, Mrs. Ethel No Horse, na Mrs. Mary Plenty Arrow.

Y. P. F. etan delegates lena eepi: Leo Plenty Arrow, Katie Yellow Hawk, na Martha Little Crow.

Wicaſta Oyakapi

Bernice Little Crow Sunday, Feb. 25, 1934, 3:00 p. m. hehan maka wiconi ayuſtan anpetu conala wayazanka na ecel woziſciye el canl waſteya iyunke, canke anpetu le hanyan ohiniyan atkuku na hunku iyokiſica unpi, John Little Crow na Annie Little Crow. Tuesday, Feb. 27, 2:00 p. m. Wicaſapi woecon kin Rev. J. P. Yellow yuſtan.

Maka mahel iyeyapi na wocekiye oecon ohakab ehake Hymn 97 he lowanpi iyuha wanaſca waſteſte el oiſhepapi.

LOWAN WANJI

Wm. M. Robertson Ieſka.

Mission Hymna No. 36, "I have read of a beautiful City" etanhan.

I

Otonwahe oiyoiki wan
Wakantanka Tokiconze el,
Ti iyohila janjan wiyakpa,
Ocanku kin mazaska zi;
Canku kin el mini wiconi
Blesyela owanyag waſte,
Tka tohanye ſci towitan tanka
Wicaſa onahonpi ſni.

CHORUS:

Hanke ſ'a oyakapi ſni,
Hanke ſ'a oyakapi ſni,
Otonwe he towitan tanka,
Hanke ſ'a oyakapi ſni.

II

Maſpiya el tipi wiyakpa,
Hel Wanikiya yuwiyea;
Na maka el wakanpi, waſtepi
Christ kici hel asnikiyapi;
Woaſtani hel timahel ye ſni,
Na tuweni hel kanpi ſni ce,
Tka tohanyan iyuſkinpi kte kin,
Wicaſa onahonpi ſni.

III

Waſte kin hel ſka ce koyakapi,
Wateſlake wiyakpa ko;
Ate unyanpi wicakico kin
Iye kici ohinniyan;
Waſte kin sam wicayawaſtepi,
Canku hel omanipi qel,
Tka oyakapi woitonpe kin,
Hanke ſ'a oyakapi ſni.

ANPAO KIN

SANTEE - - - - - NEBRASKA

Millard M. Fowler - - - - - Publisher

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Rev. C. C. Rouillard - - - Lower Brule, S. D.

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(THE DAYBREAK)

Wi akenonpa (one year eca) kašpapi zaptan kajupki kta.

Wi wikcemna nonpa sanpa topa (two years) eca mazaska wanji kajupki kta.

Money Order, Mission, S. D., on opetonpi qaiš wowapi askape Rev. Paul H. Barbour yekiyapi kta.

E A S T E R

Christ Kini Qa Wankan Kinhde Cin on Woyatan qa Ohodapi Wošnapi Wan.

A.

Hehan Priest kin heye kta,

V. Nicantepi kin yuwankan ekdaku po.

Ayuptapi. Itancan kin ekta yuwankan eunkdakupi.

V. Hehan iye nape etapa kin on omayutan qa, lnhuhan koyakipe cin, emakiya; Tokaheya qa ehake kin he miye;

Tuwe te qa ake kini, qa tio owihanke wanin ni waun; Amen; qa Wakanšica ti kin wiconte ko tiyopa iyuhdoke kin yuha manka ce.

Ayuptapi. Wowitan duha nunwe, O Itancan Iyotan Wankantu.

V. Hehan wanmdake qa, iho, oiyotanke kin cokaya, Amnos wan najin, wošnapi iyececa.

Auptapi. Wowitan duha nunwe, O Itancan Iyotan Wankantu.

V. Unkan ho, anpetu owasin cicipi waun.

Auptapi. Maka owihanke kin hehanyan.

V. Amnos wošnapi qon he wowašake, qa woyuha, qa woksape, qa wicookihi, qa wotanan, qa wowitan, qa wowašte henakiya icu kta okihi ce.

Ayuptapi. Wowašte qa wookinihan, qa wowitan qa wowašake hena, ohinni qa ohinni nitawa heon.

B.

V. Christ paha kin ekta Wakantanka wookinihan tawa on niyutakecapi kin wicašta wicakipazopi qon; wankan yakiyahde kin heehan mahpiya etanhan iyoyanpa on ipiyakayeton wanyakapi qon, qa maka oyate wicayacin kin heon nape okatanpi kin dugate qon; niye hca wanunniyakapi kta e okihi unyan miye, hecen sdonunniyanpi kta, qa wašteunnidakapi kta, hecon unqonpi kin on, sanpa niye iyececa unkicağapi kta; qa nihakam unyanpi kta, eced unkiyepi eciyatanhan unmapi kin sdonniyanpi kta, qa niye en woape, wiconi qa wowiyuškin tawapi kin hena iyeyapi kta.

Ayuptapi. Wowašte qa wookinihan, qa wowitan qa wowašake hena, ohinni qa ohinni nitawa heon.

V. Wokiconze nitawa kin he maka kin detanhan šni, ešta he maka akan uyakiye kta. Sdonniyan ded omaka iciyaza ni unqonpi kin icunhan htaunnipi kin he wiconi owihanke wanice cin hee. Unkiyepi on oyankewan piyaye hecen niye eciyatanhan Wakantanka itohnake kin he en unqonpi kta; nitaniya kin on unyutokeca miye hecen wicotawacin šica hena iwankam iyeunkiciyapi kta qa anpetu iyohi niye iyececa unkicağapi kta. Hecen mahpiya ekta uncantepi yanke cin, heon maka kin de akan sanpa

tanyan waecaunniciopi kta, wicohan qa wowaštedake en ihduhukuyapi henakiya en.

Ayuptapi. Wowašte qa wookinihan, qa wowitan qa wowašake hena, ohinni qa ohinni nitawa heon.

V. Christ, wakan qa wašaka, wakan qa tepicašni kin; Wakantanka etanhan Wakantanka, Iyoyanpa etanhan Iyoyanpa; winyan etanhan tonpi, icipaweli okatanpi, kini; wicašta wookihi tawapi kin ataya yuha yanke, qa Wakantanka etanhan woyuha tonakeca kin ataya yutanin; nitaoyate ohonidapi kin he icu ye. Waunšakapi šni qa wicotoketu tanin šni, woahatani, ecinšniyan unqonpi, qa wonihinciye unkitawapi kin hena iwankam, woowotanna nitawa kin ekta cante kin yuwankan eunhdakupi; wašteunnidakapi, qa unniyuonihanpi qa ohonidapi. Unnipi kta on woohiye unyaqupi qa ohinni unkicipi yaun kin, maka oyate ancipe unpi kin he ed ihdutanin ye; qa Itancan, canku ohna maunnipi kta tka qon he unkipazo miye, ecin niye kin ekta cante yuwankan eunhdakupi kin heon.

Ayuptapi. Wowašte qa wookinihan, qa wowitan qa wowašake hena, ohinni qa ohinni nitawa heon.

V. Wacantkiya tokiconze kin he wicoicage owasin iciyaza ye kta wokiconze wan heca; oanye nitawa kin he wicoicage owasin hehanyan kta. Oyate waštewicayadake kin, u qa, wowaštedake, qa wowiyuškin qa wookiye hena yuha, unkiyepi opeya ohinni un ye; woawanyake nitawa kin wicacante owasin ekta hdou ye; wanniyakapi on wowanyake iyowicakate kin he maka oyate unpi kin wicetokam ijanjankiya ye; nitokiconze kin en wacantkiyapi kin hecena wicaštayatapi un kte cin he kohanna yuecetuyate; hecen wowaštedake wan on niyate waštenidake kin he unkiyepi en un kta, qa niye en optaye wanjina en unyaduhapi kta.

Ayuptapi. Wowašte qa wookinihan, qa wowitan qa wowašake hena, ohinni qa ohinni nitawa heon.

C

V. Wicaštayatapi unkitawapi kin, wiconi unyuhapi kin en Itancan kin, canicipawega kin eciyatanhan wowitan nitawa kin en yakik kin, mahpiya ekta qa maka akan wowašake kin ataya niçupi kin, wiconi kin en ataya Itancan kin he niye e wicaundapi. Itancan, u, qa wokiconze kin ikikcu wo; okpaza wicohan kin he nitowaštedake wašake kin on kahukun ehpeya wo.

Ayuptapi. Wowašte qa wookinihan, qa wowitan qa wowašake hena, ohinni qa ohinni nitawa heon.

V. Mary Cinhintku,

R. Untipi kin hena yuwakan ye.

V. David Cinhintku,

R. Maka akan woope wokicanye yuska (ye.

V. Wicašta Cinhintku,

R. Oyate wicohan awanyaka ye.

V. Wakantanka Cinhintku,

R. Wiconi owihanke wanica kin he un (qu miye.

V. Jesus Cankajipa kin,

R. Wicohan unkitawapi kin yuwakan (ye.

V. Jesus Christ Niye,

R. Unkanipepi kin eunhdaku miye.

V. Jesus Wanikiya kin,

R. Unkiyepi etanhan niunkiya miye.

V. Jesus Wiconi wicaqu kin,

R. Okodakiciye Wakan kin hduteca ye.

V. Wakantanka Wicoie tawa kin,

R. Taku yakage kin hducetuyate.

V. Ateyapi en Itancan yuwankantupi kin.

R. Wakantanka en Nici unnipi kta on (unkicu miye.

Easter Galley TWC

V. Maka kin owancaya wowaštedake nitawa etanhan wowašake wowitan kin hena sdoniyapi qa ohodapi kta.

R. Wokiconze kin, qa wowašake kin, qa wowitan kin, hena ohnni qa ohnni nitawa heon.

D.

V. Mahpiya wokiconze kin he mazaska, maga wan en nahmanpi kin he iyececa, he wicašta wan iyeya, unkan wiyuškin on ta-

ku yuhe cin ataya wiyopekiye qa maga kin he opeton.

R. Wakantanka wawicaqupi oyagpicashi unqupi kin he wopida yuha nunwe.

V. Wakantanka tokiconze kin he mahen niunpi.

R. Wakantanka wawicaqupi oyagpicashi unqupi kn he wopida yuha nunwe.

V. Wanji tukte tanka yaunpi kta yacinpi kinhan, he wowidake niyuhapi kta. Qa tuwe niyepi en tokapa un kta hecinhan wowedake nitawapi kin hee kta.

R. Wicašta Cinhintku kin Iye okiyapi kta heon hi šni, tka oyate kin waecawicakicon kta qa wicota opewicakicon kta on wiconi tawa ehpekiye kta hee on hi.

V. Ihduhukuya qa wiconte ekta aiyahdeya waanagoptan un. Heon Wakantanka nina tehanwankantuya hduwankan icu, qa caje wan wicacaje owasin isanpa wašte kin he qu. Hecen Jesus caje kin on, hupahu kin owasin canpeska makehde enajin kta. Qa Wakantanka Ateyapi kin yatanpi kte cin on, Jesus Christ he Itancan kin hee ce; wicaceji owasin eya oyakapi kta.

V. Wamdenica ehpeciyapi kte šni.

R. Ake cihdiyohipi kta.

V. Ake wanciyakapi kta, kinhan nicantepi kin wiyuškinpi kta.

R. Qa widuškinpi kte cin he tuwedan nicipi kte šni.

V. Tuwe Christ towašte kin etanhan unyušpapi kta he? Wicokakije, wicaakihan, tancowicakadan, qaiš wokokije qa maza-sagye okihi kta he?

R. Hiya dena taku kin owasin en, tuwe canteunkiyapi qon he eciyatanhan ohia unyakonpi.

Witaya Eyapi Kta. Heon wiconte qa wiconi, qaiš taku u kte cin, taku nakaha un ko, takudan Wakantanka towašte, Jesus Christ Itancan unyanpi en un kin, he etanhan unyušpapi kte šni. Alleluia, Amen.—C. C. R.

Cheyenne River Episcopal Mission

Cherry Creek, S. D., Mar. 15, 1934.—Anpao Mitakola: Y. P. F. Teca Omniciye kin apiiciyapi na lena oitancan wicayustanpi. 1. Clifford Eagle Chasing, 2. Dorothy Thomas, 3. Beulah Stiff Tail, 4. Evelyn Runs After, 5. Mildred Benoist, 6. Cecelia Lillibridge, 7. Delaine White Eyes, 8. Leonard Blue Arm, 9. Abel Thomas na Dan. Eagle Chasing.

September 6, 1933, heehan lena wicayustanpi. Wi iyohi nonpa omniciye econpi. Mniciyapi na en wocekiye onspeiciyapi. Olowan 37 Mrs. Emma Chasing Wowicala Evelyn Eagle Chasing Teca Omniciye Wocekiye Beulah Stiff Tail

Wocekiye kin Clifford Eagle Chasing Wowapi Wakan yawa kin . . Pearl Condon Olowan 15 Witaya lowanpi Owoglake Ptecel . . Mrs. Louise Stiff Tail March 3, 1934, omniciye yuhapi.

Olowan 59 Evelyn Eagle Chasing Wowicala Mollie Black Bear Itancan Tawocekiye. Isadore Eagle Chasing Teca Omniciye Wocekiye kin Beulah Stiff Tail

Wocekiye kin Clifford Eagle Chasing Wowapi Wakan yawa kin Evelyn Eagle Chasing

Olowan 5 Witaya lowanpi Owoglake Ptecel . . Mrs. Rose Runs After Hehanl wocon tokel econpi kte cin on iwoglakapi. Mitakolapi napeciyuzape lo.—Clifford Eagle Chasing.

Miniwanca akasam oyate tokeca en Wowapi Wakan kin hena American Wowapi Wakan kağa okodakiciye kin Mattheos Tawotanin Wašte kin he iapi ocaje ohna kağapi qa dena ee Romy, Gypsies, he Bulgaria etanhan he okinni 100,000 henakecapi naceca.

ASHLEY HOUSE CORRESPONDENCE SCHOOL

Twenty-seventh Quarter Year

January, February, March, 1934

The first column after the name indicates the total number of lessons done during the quarter. The other columns gives lesson numbers and the grade attained.

Courses with examination completed this quarter: No. 37 Dan Yellow Hair, Yankton, Prayer Book, B— 80.7%; No. 38 Thomas Standing Elk, Pine Ridge, Acts, B+ 88%; No. 39 George Poor Bear, Corn Creek, Prayer Book, C+ 79.7%; No. 40 George Poor Bear, Corn Creek, Gospels B— 82%; No. 41 Isaac Yello wRobe, Rosebud, Prayer Book, B 85.5%; No. 42 Dan Yellow Hair, Yankton, Bible (O. T.) B 85%.

	this ¼ Done	Bible O. T.	Church History	Prayer Book	Gospels	Apostles Acts of
CHEYENNE						
Walter Williams	7	* * *	25-32 B	* * *	21-27 B	
James E. Mound	6	7- 8 B+		1- 2 B—	3- 4 C	
Paul Little Skunk	1	7 B—				
Harvey LeClaire	6		12-13 B+	15-18 B		
Abel Thomas	3	3 B+		3- 4 B—		
Sidney Garfield	6	1 B+		5- 9 C+		
CROW CREEK						
Joseph C. Dudley	11		6-10 A—	7-12 A—		
PINE RIDGE						
Oliver Sun Bear	12	* * *	21-25 C—	* * *	7-13 C+	
Thomas Standing Elk	1	* * *	* * *	* * *		23* B+
Wilson Knee	3	25-27 C+		* * *		
Rev. R. White Plume	10	24-25 B	29-31 A—	21-24 A—		
P. R. CORN CREEK						
Rev. J. Paints Yellow	6	* * *	* * *	* * *	* * *	17-22 B—
George Poor Bear	3	* * *	* * *	* * *	47* B—	1- 2 B—
Louis Shield	8	3-10 A—				
Antoine Zephier	12	10-11 A—		17-26 A—		
Morris No Horse	4			4-7 B		
ROSEBUD						
Rev. T. Heminger	4	* * *	* * *	* * *	45-46 A	1- 2 A—
Isaac Yellow Robe	9	* * *	37-44 B	28* B		
Silas Standing Bear	2			5- 6 B		
Amos Moccasin	2			9-10 A—		
Dan Red Buffalo	1			14 C—		
Albert LaPointe	2			5- 6 B+		
Solomon Slow Fly	2		10-11 B+	* * *		
James Yellow Cloud	1			12 A—		
Richard Standing Bear	2			6- 7 B		
Sam Yellow Cloud	2			3- 4 B—		
James Driving Hawk	18	9-14 A—	3- 8 A—	13-18 B+		
Stephen Moccasin	15	7-13 A—		5-12 B+		
George White Thunder	24	5-16 B+		4-15 B—		
SANTEE						
Gabriel Rouillard	5	10-12 B+		8- 9 B		
Georke Selwyn	10	3- 4 A—	5- 8 A	11-14 A—		
Guy Lawrence	9	14-16 B+	14-16 B+	14-16 A—		
Roy James	13	5-10 B		2- 8 B—		
Isaac Redowl, Jr.	6	1- 2 B	1- 2 B	1- 2 B		
Frank Redowl	6	1- 2 B	1- 2 B	1- 2 B		
SISSETON						
Moses Williams	5			3- 7 B+		
H. B. Red Star	2			4- 5 C—		
Hazen Shepherd	9	1 2 B+		3- 9 B+		
STANDING ROCK						
Johnson Brown Eagle	12	* * *	* * *	* * *	47 part	11-22 B
John Standing Cloud	½	* * *	* * *	* * *	* * *	11 part
Sidney Bears Heart	12	* * *	15-20 A	* * *	11-16 B+	
YANKTON						
Dan Yellow Hair	5	32* B	37-39 C+	28* B—		
Walter Whipple	2	1- 2 A—				
WASICUN						
Rev. Bruce Swain	25	* * *	E15-39 A—	* * *	* * *	* * *
Elsia Woledge	12		7-12 B+	6-11 A—		
NORTH DAKOTA						
Joseph Two Bear	5	* * *	44-46 A—		16-17 A	
Jacob White Eagle	11	13-18 A—		23-27 B+		

In this quarter 48 men have done 332 lessons. This is the greatest number of lessons done in any one quarter year. This means that since May, 1927, 148 men have done 4180 lessons.

Easter Anpetu Wakan

April 1, 1934, Rev. Dallas Shaw Wotapi Wakan unqupi kta on hi na wawohokonkiye wašte naunhonpi na he awacinpica wan heca. Woecon kin le el Eugene Wounded Horse Wašicu iya olowan wan (In the hour of trial) he isñala lowan. Offering \$2.57. Wotapi Wakan icupi 40 hena kecap na mite box etanhan \$32.60 hena yuwitaya ataya \$35.26 henakeca.

Mr. na Mrs. Shaw el unpi kin lila icante unwaštepi na he wokiksuye wan heca.—Edgar Yellow Bear, Yuotanin.

Winyan Omniciye Wocekiye Kin

Wakantanka Iyotan wašaka, malipiyata Ateunyanpi kin, nitokiconze yutankapi kin on waeconqonpi kin he dawašte kta, qa Nicinksi wašteyadake cin unqupi kin on ninali pidaunyakiyapi kta iceunniciyapi; hecen Iye Wanikiya qa Wciašayatapi tawapi e sdonyewicunkiyapi kte cin heon wayuñhidya ceunkiyapi kta, bdihenya wowaši econqonpi kta, qa iyakiçuya wicunqupi kta, Jesus Christ Itancan unyanpi kin he eciyatanhan.—Amen.

WICATA OYAKAPI WAN

Mrs. Bertha (Robertson) Small Jumper

Lower Brule, S. D., April 11, 1934.—Mrs.

Bertha (Robertson) Small Jumper was born at Santee, Nebraska, April 30, 1895. Her parents are Mr. Job Robertson and Mrs. Agnes H. Robertson. She was baptized June 12, 1895, by Rev. James W. Garvie.

She attended Santee Normal Training School Sept. 1, 1901, to May 28, 1906. She failed to continue her school work on account of bad health. In 1909 she attended the Riggs Institute at Flandreau, S. D., with both of her sisters, Florence and Mabel Robertson. At the end of the four-year term she received her diploma on June 5, 1913. During the four-year term of academic work, she took a four-year course of nurse's training, which gave her enough training to take care of the sick in her community.

In the fall of 1913 she attended the Santee Normal Training School again to finish the ninth and tenth grades, receiving her diploma, May 25, 1915.

In 1907 at the age of 12 years she was received into the Pilgrim Congregational Church in Santee, Nebraska, and there received her first communion.

She was very much interested in all church work and in the Young People's Society of Christian Endeavor and the Young Women's Christian Association.

In the year 1917 she took a course of preparatory school work at Hampton, Virginia.

In 1918 when the whole country was suffering with the influenza epidemic, she did not hesitate to help but with her training was by sick beds till death claimed two of her patients. This was while she was employed at the Santee Normal Training School.

During the World War, she was an active member of the Red Cross by sewing and knitting.

On June 14, 1921, she was joined in Holy Matrimony to Mr. Job Small Jumper of Lower Brule, S. D., by the late Rev. Lute C. Walker.

By this union five children were born to them, Victoria 11 year, George 9, Mercedes 6, Earlwin 2, and baby Vincent 2 months. She leaves to mourn her husband these five children, also her mother, Mrs. Agnes H. Driver; two brothers, Theodore and Paul Robertson, allos Little Eagle, S. D., and a sister, Mrs. Mabel Cavender of Pipestone, Minnesota, and a nephew Lloyd Thompson, attending the Riggs Institute in Flandreau, S. D.

Ikcewicašta kin woonspe wankan wapa qaiš wankantuya kin dena on taku onspepi kin on takuyepica qa cinpica qa tukte ohna yuhapi kte qa wowindagyapi kte cin he dee. De eciyatanhan Ikcewicašta teca icagapi kin woonspe eciyatanhan waonspepi qa taku takuyepica kin dena tanyan onspepi qa hena on yuwicakeya onspe qa uman ošpaye kin en token woonspe wankantuya en tanyan waonspekapi hecinhan is eya he iyecen waonspeka okihi qa hena wowindagye kta. Ataya 600 ikiyedana el opapi.

Wowapi Wakan kin ataya owasin yuieskapi iapi obe dena en 175 qa nakun onge iapi ocaje en 765 hecen he yuwitayapi kin en ataya tonakeca kin 940 iapi obe qa iapi ocaje henakeca.

American Wowapi Wakan kağa okodakiciye etan koška wan Japan heci Wotanin Wašte aye šipi he Christian heca qa taku on waonspekiye cin anpetu wakan woonspe kin he onspewicakiya qa he iyohakam omaka inonpa kin hehan tipi wakan wan kağapi.

WICAHAPI KIN**Lower Brule Episcopal Mission**

"Owa yo, Detanhan tokata Itancan kin en tapi kin, hena wicayawaštepi ece: hecetu ce, Woniya kin eya."

Holy Comforter, Aug. 10, 1933, Ardyce Blanche Rouillard.

Holy Comforter, Aug. 21, 1933, Mr. Little Crow (Kangi Ciqala).

Messiah, Aug. 30, 1933, Lutie M. Langdeau.

Holy Comforter, Aug. 30, 1933, Emma High Elk.

Holy Comforter, Sept. 3, 1933, Eugene High Elk.

Holy Comforter, Sept. 5, 1933, Lois Small.

Holy Faith, Oct. 30, 1933, Mrs. Peter Two Hawks.

Messiah, Jan. 24, 1934, Seymour Felicia.

Holy Comforter, Jan. 26, 1934, Job James Black Dog.

Messiah, Feb. 5, 1934, Viola Marie Tracks.

Holy Comforter, Feb. 7, 1934, Phoebe Quilt.

Holy Comforter, Mar. 18, 1934, Oliver Small Waisted Bear.

Holy Comforter, Apr. 8, 1934, Bertha Small Jumper.

Tipi Wakan Oyanke Caje Owicawapi Etanhan. Baptisma Wakan.

"Canicipaweya wapetokeca kin on wape-togtonpi hecen tohanyan ni kin hehanyan Christ taakicita qa taokiye wacinyepica kin heca kta."

Messiah Chapel

Oct. 24, 1933, Clifford Jobie White—parents, Jobie White na Lillian (Iron Nest) (White). Sponsors: Julia Stricker, George Stricker, na James Byrnes, Sr.

Oct. 24, 1933, Marilyn Rica Langdeau—parents, Harvey Langdeau na Aldena (Thompkins) Langdeau. Sponsors: Josephine Spotted Hawk, Susie Langdeau, na Jobie White.

Holy Comforter Church.

Nov. 5, 1933, Melton Lawrence Grass Rope—parents, Joseph Grass Rope na Bessie (Brave Eagle) Grass Rope. Sponsors: Alvina Crazy Bull, Reuben Estes, Job Small Jumper.

Tiyata Baptisma Woecon.

Febr. 1, 1934, Viola Marie Tracks—parents, George Tracks na Helen (Bean) Tracks. Sponsors: Josephine Spotted Hawk, Julia Morse, na Isaac High Elk.

Brotherhood of St Andrew

By Leon S. Palmer, General Secretary, 202 S. Nineteenth Street, Philadelphia, Pa.

South Dakota has twenty-five active Brotherhood chapters among the Sioux Indians which are notable for their earnest and faithful work, in spite of difficult conditions of weather and distance. Their contributions are generous.

The initiation of this work was due in large measure to the late Archdeacon Ashley and is now actively led by the Rev. John B. Clark of Sisseton, representing the Missionary District of South Dakota on the Brotherhood's National Committee on Clergy Cooperation, and the Rev. Joseph DuBray of Greenwood.

In San Francisco last year fifteen Chinese were baptized and fourteen confirmed in the True Sunshine Chinese Mission. The appropriation for this mission was reduced by 100 a month but the mission has continued, regularly, without reduction, its contributions for the work of the whole Church.

St. Paul's University, Toyo, graduated 254 young men in its various departments this spring, and 200 more from the Middle School.

WICATA OYAKAPI WAN.**Lower Brule, S. D., April 11, 1934.—Mrs.**

Bertha Robertson Small-Jumper, April 30, 1895, Santee, Nebraska, hen tonpi. Hunkakewicaye cin dena eepi: Mr. Job Robertson qa Mrs. Agnes H. Robertson. June 12, 1895, ohna Rev. James W. Garvie mni-akaštan. Hehan Sept. 1, 1901 qa May 28, 1906 hehanyan Santee Normal Training School en wayawa un. Hehan taku on oki-hi šni kin he wowayazan kin hee. Ake 1909 he ohna Flandreau, S. D., en Riggs Institute owayawa kin hen cunku om wayawa un, Florence qa Mabel Robertson eepi; wani-yetu topa kin ehan i hehan June 5, 1913 en diploma kicupi qa ake waniyetu tom hena en wayazan awanyaka heca onspeiciya qa he eciyatanhan oyate unqonpi kin en tuwe wayazan kinhan awanyake kta hehanyan. Hehan 1913 he ptanyetu kin en ake Santee Normal Training School en wayawa un qa wayawa obe inapcinwanka qa iwikcemna hena ikihunni qa on diploma ikikcu de en May 25, 1915. Omaka 1907 he ehan wani-yetu akenonpa ehan i en Ohnihde Congregational Okodakiciye Wakan kin en opa he tokaheya wotapi wakan icu kin hee. Okodakiciye wakan eciyatan taku wašte econ kta nina iyokipi. Jesus itakinipi okodakiciye qa winyan okodakiciye dena en škan nina iyokipi. Omaka 1917 ohna Hampton, Virginia, etanhan owayawa on ihduwiyeyapi eyapi heca woonspe en onspeiciya. 1918 he en tuktetu kašta wowayazan wan influenza eyapi on kakijapi he ecan Santee Normal Training School en itanikiyapi qa wayazankapi kin hena en awanwicayaka etanhan nonpa tapi. Hehan maka owanca okicize kin he ehan Ša Icipawega kin hen opa qa taku kagegepi qa taku wapahmupi on kašapi hena en wawokiya. June 14, 1921, en Mr. Job Small-Jumper kici okici-yuze wakan econpi Lower Brule, S. D., en qa Rev. Luke C. Walker wicakiciyuštan. Šiceca zaptan qa hinhnaku hena woiyokišice en ehpewicaya qa nakun hunku Mrs. Agnes H. Driver qa sunkaku nom Theodore qa Paul Robertson, hena Little Eagle, S. D., etanhanpi qa tankaku Mrs. Mabel Cavender Pipestone, Minn., etanhan qa hehan tošaku Lloyd Thompson qa he Riggs Institute, Flandreau, S. D., owayawa kin hen wayawa un.

There are twenty-two Bishops who have been consecrated since 1929 and so have never yet known anything but depression conditions in their fields. More Bishops (12) were consecrated in 1930 than in any previous year except 1925 when there were also twelve. However, the twenty-two include such conspicuously undepressed personalities as Bishop Littell and Bishop Stewart, to name only two, and the rest appear to be far from down-hearted.

A New York city rector, reading about the Church's progress in Nevada, remarks in his parish paper: "Bishop Jenkins of Nevada is one of those who though oppressed by depression yet has mission as an obsession. Nothing daunts him!"

"Understanding the Use of the Book of Common Prayer" was the subject of two institutes attended by about 200 people, directed by the Massachusetts Religious Education Department. Addresses on the Prayer Book as a medium of worship, its history, the value of an ordered liturgy, the value of some of the special services, and on "The Living Christ of the Prayer Book" were accompanied by an exhibition of many editions and versions of the Prayer Book and related books. Such an exhibit might be impossible to secure in places without the resources of religious libraries, but the rest of the program commends itself to any parish or diocesan group.

The man who is probably the greatest authority on American rural life said the other day, referring to his fellow students,

"We all feel that the Episcopal Church is especially qualified to work in rural communities. Apparently the only people who don't realize this fact are the Episcopalians."

Bishop Bartlett, as head of the National Council's domestic missions department, has had occasion to see the Church's work in many parts of the country. He writes in his diocesan paper:

"I have just completed a journey of 12,000 miles visiting the missions in the western, southwestern and southern sections of the United State. If one could accompany me on a trip like this he would be impressed with the great value of the work done by the Episcopal Church to make America Christian. Your offering on the red side of the duplex envelope makes this work possible."

More baptisms and confirmations in North Dakota in 1932 and 1933 than in any previous year.

Susan Windgrow (Matowaštewin)

From The Spirit of Missions—

This past Lent the Woman's Auxilliary of Sioux Indians at the Chapel of the Messiah, Prairie Island, Minnesota, undertook their first systematic mission study, using articles from "The Spirit of Missions" on our missions among various Indian tribes. These articles were translated into Sioux for the benefit of those who do not understand English.

This Auxiliary is the continuance of a sewing society organized—so long ago that the oldest Indian women cannot remember when it was started. The members are broad in their sympathies, having sent a quilt to Sitka, Alaska, and contributed to mission projects nearer home. Their secretary receives assignments of sewing from the Supply Secretary of the diocesan Woman's Auxiliary and the work is done neatly and promptly.

One of the oldest members of the Chapel of the Messiah is Matowaštewin (Good Bear Woman), who was confirmed in 1878 by Bishop Whipple at Red Wing and is generally known by her English name, Susan Windgrow. Although she can no longer see to quilt and sew, she continues an active interest in the Church. Prairie Island is a few miles from Red Wing, Minnesota, and is a mission under Christ Church of that city. The resident priest is the Rev. Thomas Rouillard, (Hdakinkinyana), a Sioux Indian.—Frances Densmore.

Young African tribesmen are not admitted to the Church at Holy Cross Mission in Liberia without careful and thorough training. A class of forty "hearers" has recently been formed, who will be under regular instruction for a year before they are made catechumens, and then another period of training follows before they are baptized.

A simple and dignified ritual in keeping with native customs marks their admission as hearers, the earliest stage. At its conclusion, each receives a small cross. The questions they are asked are these, translated into two languages, Gbande and Gizzi:

What do you want? (The answer, I want God's cross.)

Will you promise to keep God's laws?

Will you promise not to use pagan charms?

Will you promise not to use divination, nor to obey a diviner?

Will you promise not to sacrifice to spirits, and if others sacrifice meat, will you promise not to eat that meat?

Will you promise to have one wife only (or husband), to be faithful, and not to follow any other?

Will you promise to pray to God every day, to come to church on Sunday, and to come when they call you to hear God's word?